

S E R M O N ³

Preach'd at the

KING's Chappel

In *BOSTON, New England,*

MARCH 23. 1737.

Being the Day appointed by Order of His
EXCELLENCY the GOVERNOUR and
COUNCIL, for the Solemnization of the
Obsequies of her late MAJESTY

Queen *CAROLINE.*

By *Roger Price, M. A.* *K*

Rector of the said Chappel, and Commissary of the Episcopal
Churches in *New England.*

Preach'd and Publish'd at the Request of the
Gentlemen of the Vestry of the said Chappel.

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GENERAL

Printed at the

W. G. Chappel

In R. O. S. T. O. M. New England

MARCH 23. 1737.

Being the Day appointed by Order of His

Excellency the GOVERNOR and

COUNCIL for the solemnization of the

Office of



Queen CAROLINE

by Robert Jones M. A.

Rector of the Chapel and Cathedral of the Episcopal

Church in New England

Witness and Publish at the Bed of the
Gentlemen of the City of the said Chapel.

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T. Green

A S E R M O N Preach'd
on the Death of Queen
C A R O L I N E.

P S A L M XI. 3.

*If the Foundations be destroyed, what can the
Righteous do ?*

THE particular Time, and Occasion of David's writing this Psalm are not exactly known, nor is it very necessary for us to labour at present in that Inquiry ; but we may probably suppose he was then under some imminent Danger from the malicious Designs of his Enemies, who were projecting in his Destruction the downfall of the Jewish State and Religion : The Royal Psalmist in this Difficulty seems to be more deeply concern'd for the Welfare of God's peculiar People, than his own Preservation ; or for his own Preservation no further, than as it related to the Security of his Religion and Nation, of which, under God, he was the Protector and Head : As for himself the consciousness of his own Integrity and Uprightness was a sufficient Support & Comfort ; But if he, who was the Guardian and Pillar of the Church and

State, should be destroyed, what would become of those good Men who delighted in, and enjoy'd the exercise of their Religion under his Encouragement and Protection? *If the Foundations be cast down, what will the Righteous do?* This, we may imagine was the first Thought that occur'd to this Pious King in the midst of the Danger, he was then expos'd to; the sad Effects, which his own Ruin then impending would have upon the Church and State; but he soon recollected himself, and considered that if the Righteous should be depriv'd of all human Aid and Support, and their temporal Foundations should be destroy'd, yet they could never be drove to such an Extremity, as not to know what to do; for besides these visible Foundations, the Security of Laws, and the Protection of Kings, which are liable to frequent Shocks and Convulsions, by Revolutions of States and the Death of Princes, there is also an invisible Foundation of a State, which is God's Favour and Defence, pointed at by the Prophet *Isaiah* in the 4th Chap. ver. 1. in these Words, *over all the Glory shall be a Defence.* And tho' *David* had a Regard to all his other Foundations, yet this was the chief, the surest Rock, in which he trusted, a Rock that is immoveable, a Foundation that can never be destroy'd. And this Confidence he expresses in the next Verse, *The Lord is in his holy Temple, the Lord's Throne is in Heaven; his Eyes behold, and his Eye-Lids try the Children of Men.* Or as it is express'd in another Psalm, *The Lord's Seat is in Heaven, and his Kingdom ruleth over all.*

From the Words of the Text thus Illustrated, I shall deduce these two Propositions,

First, That our principal Confidence in all human Occurrences, should be built upon the Favour and Protection of God, who is the surest Founda-

Secondly. That there is another *Foundation*, upon which we ought also to rely in subordination to our absolute Dependence upon God, which is the Power and Protection of Princes, whom God hath clothed with a Portion of his Authority, that they may be nursing Fathers and nursing Mothers to his Church.

Lastly. I shall apply my Discourse to the Occasion of our present mournful assembling together.

I. I observe that our principal Confidence in all human Occurrences should be built upon the Favour and Protection of God, as the surest *Foundation* both of our temporal and eternal Interest.

There is not a more fatal, tho' common Error among Men, than to mistake the true Foundations of Happiness, by placing an absolute Trust and Confidence in Things of a fleeting and perishable Nature, which cannot profit in the Day of Wrath; and neglecting that eternal Foundation, with whom is no *Variableness*, or *Shadow of Changing*. Thus the covetous Man looks upon his Riches as the only *Foundations* of his Happiness: The Proud and Ambitious Man considers his Power and Honour, as his *Foundations*; and the Loose, Voluptuous Person builds his Happiness upon the Enjoyment of his Pleasures: In these do they severally bless themselves, saying, Rejoyce and be Happy; whilst GOD is not in all their Thoughts: But if in the Revolutions of Time and Chance, which happen to all Men, it should fall out, that they are depriv'd of their Riches; that their Power and Honours depart from 'em; and their Pleasures fail them; when these Gods, whom they have thus foolishly made to themselves, forsake them, how miserably do they find themselves disappointed,

and destitute of all Aid and Comfort ? How are they driven away when the Storm of Adversity arises, like *Chaff before the Wind*, and are unable to stand in the Judgment ; and no wonder, if having built upon such sandy Foundations, that *when the Rains descend, and the Floods come, and the Winds blow, and beat upon their Houses, they should fall, and great be the fall thereof.*

But with the *wise Man* it is not so ; he lays a more sure and lasting Foundation : As to those Mountains, which Men raise to themselves by Riches, Power, and Honours, he knows that they can yield a Shade to Comfort and Refresh them in their Journey thro' Life, but no solid Foundation whereupon to build their Happiness : Whilst he can keep his Estate, his Offices, or Honours with Innocence, he esteems them as the Blessings and Rewards of his Labours : But if he must part with a Grain of his Integrity to retain 'em, he considers them only as Temptations sent to try what Foundations he has laid to himself : Should private Enemies rise up to assail him, and make never so great and formidable Preparations against him ; tho' he knew their Arrows were on the String, and level'd against his Fame, his Fortune, or his Life ; and their Station so secret, as that he could not discover from what Quarter they would come ; yet his Comfort is, that He in whom he trusts, sees all this, tho' he can't ; and therefore he fears not what Man can do unto him, but rests secure under the *Shadow of the Almighty, till the Storm is past over.* If he can enjoy Peace, and the free Exercise of his Religion under the security of good Laws, and the Protection of a just and pious Prince, he thankfully receives these valuable Blessings, and looks upon them as so many Obligations upon him conscientiously to discharge his Duty, that he may not be altogether unworthy

of 'em : But should those Laws be trodden under Foot by Faction or Corruption, and the Guardian of 'em oppress'd by Treason and Rebellion, or taken away by a violent or natural Death ; nay should the Prince himself suppress instead of maintaining them, and trample upon all divine and human Institutions ; yet the good Man's Confidence is still the same ; and tho' the publick Peace and Tranquility may be unhappily embroil'd, and the visible *Foundations* of the State be destroy'd, yet his remain firm and unshaken : He hath put his Trust and Confidence in God ; therefore tho' the Foundations of the Earth should be remov'd, and the Hills be carry'd into the midst of the Sea ; yet shall his *House* stand secure, for it is built upon the Rock of his Salvation.

And if this Confidence in God is the Privilege, the Comfort, and Security of every righteous Man, much more does it belong to the whole Church of God : It is one of God's Promises to *Abraham* the Father of the Faithful, *I will bless them that bless thee, and curse them that curse thee.* And shall not the same Blessing extend to the Congregation of the Faithful ? *Will not the Lord be a Wall of Fire about Jerusalem, and the Glory in the midst of her ? The Weapons made against her shall not prosper, and every Tongue that shall rise against her in Judgment shall be condemned :* This is the Portion and Heritage of God's Church : And tho' the Storms of Persecution may for a while beat horribly upon her, yet the Lord hath built her upon a Rock, and the Gates of Hell shall not prevail against her : He has promis'd his divine Presence in the midst of her to the End of the World ; wherefore tho' like the Bush on Mount *Horeb*, she should be involv'd in Flames, yet can she never be consum'd ; And the same Almighty Power, which preserv'd the Ark out of

the universal Ruin of the Earth, shall for ever guard and protect her.

The LORD who changeth Times and Seasons, who taketh away Kings and setteth them up, governeth all the Kingdoms of the Earth in such a manner that their Risings and Fallings, their Shocks and Mutations, are all dispens'd for the good of his Church : for there is but one of these two Sentences, wherein all the Rulers of the World may judge of themselves, and be assur'd of their End ; either that, which *Mordecai* said to *Ester* ; *Who knows if for this thou art advanced to the Kingdom, that by thee Deliverance might come to God's People ?* Or else that, which *Moses* in God's Name said to *Pharaoh*, the first Oppressor of the Church in it's Infancy ; *I have set thee up to declare my Power, because thou exaltest thy self against my People.* If we observe well the Course of God's Proceedings ever since the beginning of the World, we shall find that he orders the state of earthly Power for the Accomplishment of his Will concerning his Church : Thus when he concluded to bring his Church from *Canaan*, to sojourn in *Egypt*, he sent such a Famine into the Land, as compelled them to forsake it, but made Plenty in *Egypt*, by the Hand of *Joseph*, whom he sent before as a Provider for his Church, and by whom *Pharaoh* was made so favourable to *Jacob*, that he was allow'd to dwell in *Goshen* the Garden of the Land : But when the Time came, that he would translate his Church from *Egypt* to *Canaan*, then he alter'd *Pharaoh's* Countenance ; he raised up a new King, which knew not *Joseph*, and turned the *Egyptians* Hearts away from *Israel*, and caused them to serve by cruelty : And this he did, that his People should become weary of *Egypt*, and be enforc'd by Violence to urge their Departure ; whereas otherwise (as it well appears) if they had liv'd in the

same Ease and Plenty as in the beginning, they would have neglected the promis'd Land, and contented themselves with the Opions and Flesh-Pots of *Egypt*. Thus *Pharaoh* by his Obstinacy brings on himself his deserved Punishment, and the LORD procures for his People their undeserv'd Deliverance. And afterwards when the Sins of his People grew to such Ripeness, that they had caused their Days to draw near, and had provok'd the LORD to the extent of his Mercy; he then stirred up the King of *Babylon* as the Rod of his Wrath, and the Staff of his Indignation; he sent him to the dissembling Nation, and gave him a Charge against the People of his Wrath, to take the Spoil and the Prey, and to tread them under Foot like Mire in the Streets.

But yet again when the LORD had accomplish'd all his Works upon Mount Sion, and the appointed Time of Mercy was come, and the Seventy Years of Captivity were expired; then he visited the proud Heart of the King of *Assur*, and for his Church's sake altered again the Government of the whole Earth, translating the Empire to the *Medes* and *Persians*, that *Cyrus* the Lord's Anointed might perform to his People the promis'd Deliverance.

These Instances of God's over-ruling Providence in the Changes and Alterations, which have happen'd in the World, should reach us in the greatest Dangers and Difficulties to rest assured that the LORD will work for the Good of his Church; tho' all human Foundations should in Appearance fail, and be destroyed. Even they, who should be nursing Fathers, and nursing Mothers to the Church, may forsake her and become her Enemies; nevertheless Comfort and Deliverance shall appear unto God's People out of

A SERMON Preach'd on the Death

and her Place: The Lord for a while may put the Bridle of Bondage in the Philistines Hands, to humble the Israelites for their Sins, but it shall be taken from them, and the Day shall come in which we shall with Joy draw Water out of the Well of Salvation, and Praise the Lord saying, *Thou wert angry with us, thy Wrath is turned away, and thou comfortest us; yea Zion shall cry out, and shout for joy, for great is the Holy One of Israel in the midst of her.*

Having, I hope, sufficiently evinc'd the Truth of my first Proposition, That our principal Dependance in all human Occurrences should be built upon the Favour and Protection of God, as the surest Foundation both of our Temporal and Eternal Interest; I proceed now to consider my second Proposition, which is,

II. That there is another Foundation upon which we ought also to rely in subordination to our absolute Dependance upon God, viz. The Power and Protection of Princes, whom God hath clothed with a Portion of his Authority, that they may be nursing Fathers, and nursing Mothers to his Church.

KINGS are the nearest Resemblances, and Representatives of the divine Majesty on Earth, and invested by him with their Power and Dignity to answer the wise Ends of his Providence, in promoting his Glory, and the Happiness of his People; nor can God give a greater Proof, and Manifestation of his loving Kindness to a whole Kingdom, than by pouring out his Blessings upon the KING, in giving him Length of Days, Health of Body, and a Heart endued with Wisdom and Justice: Such Kings, under GOD, are the Fountains both of publick and private Happiness to the

People : Is any Man injur'd and oppress'd in his Fortune by One, that is mightier than himself, against whom he knows not how to obtain Justice elsewhere ; *A divine Sentence is in the Lips of the King, his Mouth transgresseth not in Judgment :* There is no Oppressor, in the most exalted Station, so high, as that his Justice will not reduce him to the same Obedience, that the poorest Man pays. It is his Care and his alone, to place such Persons over us, as may Protect us, when at such a Distance from his Person, that he cannot see us himself, and execute Justice for us, and when we know not how to present our Sufferings to him : And if those his Deputies deceive his Trust, and instead of protecting us from Wrong oppress us themselves, his Ears are always open to us, and he will vindicate our Wrongs by inflicting a just Punishment upon the proud Oppressor.

It is the King's Example, and his Authority, which can more powerfully, than any other human Motive, recommend to his People the Practice of their Duty to Almighty God, and help to suppress and extinguish all Vice and Wickedness in the Land : *What manner of Man the Ruler of a City is, such are all they, that dwell therein,* says the Son of Sirach ; It is much more so in a Kingdom : The King's living Law his Example, and his dead Laws enliven'd by his Spirit and Vigilance, and executed with a proper Severity, bring Vertue and Religion into Reputation, and put Vice out of Countenance, and in a short Time expell and eradicate all crying, and confounding Wickedness out of a Nation, or at least drive it into Corners, make it lurk in the Dark, and not dare to shew its Face : Sin may propagate it's self in secret Places, and Sinners disguise themselves ; but there will be no proud and presumptuous Sinners : none that will lift up

their Horns on high, or will own and justify the Sins they commit: The Example and Virtue of the King will level those high Persons to their low Crimes, and make the one as much contemn'd, as the others are hated; they will never appear in Court, never in Offices; and if Vice be without Honour, it will soon be without Life: It is not the fertile Nature of Vice, that makes it spread, but the Sunshine in which it is planted, the Countenance, that is given to it, enables it to do more Mischief: if it does not flourish by others, it will die of it self: *Take away the Wicked from before the King, and his Throne shall be established in Righteousness.* If Princes would industriously suppress Haughty and Imperious Transgressors, suffer none of them to come into their Presence, their inferior Servants, who are trusted by them in the Execution of their Laws, would quickly reform or extirpate meaner Delinquents, and even sweep the Vices out of the Land; and GOD would recompence those Kings for the Service they do him, in effectually providing for their Security, and establishing them to firmly, that they shall never be shaken: When other Monarchies and Empires shall be dissolved by the Injustice, Luxury, and Impiety, that cover the Land; the Pillars of their Government shall be born up, there shall be no sinking in Strength or Reputation; they shall live gloriously and triumphantly, die contentedly and cheerfully, and be succeeded by those of their own Race, and their Subjects shall lament their Loss, and reverence their Memories, not only as the Authors of their Prosperity, but even of their Salvation.

This imperfect Representation which I have made of the Happiness of a People under the Government of a wise and religious Prince, will serve to shew us, with what Propriety they are called by the

Psalmist *Foundations*, being, next under GOD, the Pillars and Supporters of the Church and State : And this high Character of them will direct us in the Measure of our Duty and Obedience to them, which if we proportion to the greatness of the Benefit, we receive from a just and prudent Administration, it will lead us into a large Scope of Duty, that may be divided into several Branches, some of which I shall briefly enumerate, and recommend to your Practice.

The *first* Duty, we owe to the King, is to Pray for him ; That GOD would bless the King to the People, by disposing his Heart to a religious Execution of his high Office, and the People to the King in their entire Affection to his Person and Commands ; for which Reason the Apostle of the Gentiles, in his Directions for publick Prayer, begins with this as the most necessary Part. *I Exhort therefore that first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men : For KINGS, and all that are in Authority, that we may lead a quiet and peaceable Life in all godliness and honesty.* This is indeed our Interest as well as Duty, as our sincere united Devotions are the most probable Means to bring down GOD's Blessing upon the King, the Church, and the People.

A *second* Duty, we owe to the King, is Obedience : This is a Duty of the utmost Consequence to the Establishment and Prosperity of a Nation ; The great Ruler therefore of the Universe, who is the Fountain of Power, has enforc'd this Duty upon Christians in the strongest Terms in many Places of Scripture : *Obey them, that have the Rule over you, and submit y^r selves to every Ordinance of Man, for the Lord's sake,* says St. Paul. St. James ranks the *Despisers of Dignities* amongst the vilest Offenders, and to shew how sacred their Persons

and Office are, the holy Spirit has dignified them with the Title of Gods; *I have said ye are Gods.* And indeed that Kingdom is seldom unprosperous, never unfortunate, in which there is an happy Harmony between Prince and People; whilst the Prince governs with Wisdom and Moderation, and the People obey with Love and Delight, while Obedience to lawful Authority is practis'd as a fundamental Principle of Religion, and any disrespect to the supreme Power is interpreted as a Neglect, and Affront to the Majesty of GOD himself.

The Third Duty, I shall mention, is Trust and Confidence in Kings: This Duty may at first View be thought to clash with a divine Command given by *David* in another Psalm; *Put not your Trust in Princes, nor in the Son of Man:* It will be therefore necessary to reconcile this seeming Contradiction, which is fully done with this Caution and Reservation: That is; Put not too anxious and solicitous, too secure and unwarranted, too absolute and independent a Trust in the Kings and Princes of the Earth; for indeed we are not only permitted, but enjoind to Trust in them, as the Ministers of GOD, with a Reserve to our full Trust in Him, *by whom Kings Reign, and Princes decree Judgment:* Sovereign Princes we trust with our Lives and Liberties, and tho' both are guarded by the Laws, yet of the Laws also Princes are the Guardians: It is from Rulers and Governours, that we expect the Felicity & Stability of the Times, a flourishing and well establish'd Church, a mighty, and potent State, a safe and successful Commerce, a quiet and peaceable Life: It is thus we have trusted in Princes, and they have not deceiv'd our Trust; It is thus, the holy Scripture elsewhere rather encourages, than forbids us to say, *Under their Shadow we shall be safe;* or

the Life of us all was bound up in theirs; and since this Prohibition is not design'd to abridge us of this subordinate Dependence, and just Expectation, the Phrase thus expounded will not be strictly Negative, but Comparative; *that is*, Put not your Trust in Princes, so as to diminish your full Trust in him, who *accepteth not the Persons of Princes*, and exempts them not from the Law of a mortal Nature: And then the Place will be parallel to that of another Psalm; *It is better to Trust in the Lord than, to put Confidence in Man, it is better to Trust in the Lord, than to put Confidence in Princes*; And the Reason of this Preference is clear from the Sequel of the former Prohibition; *His Breath goeth forth, he returneth to his Earth, in that very Day his Thoughts perish*: Tho' their Wisdom, their Justice, their Courage, their Clemency, and all their Personal and Royal Vertues are not only assistant and beneficial, but even necessary to the Welfare of the World, and they may be justly called the *Foundations* of a State, yet there is no solid, or lasting Trust in them; They may be destroy'd; tho' they have Rul'd, and been Reverenc'd and Obey'd like Gods, yet *they shall die like Men*. This Consideration brings me to the last Duty, I shall mention, that we owe to Princes, which I shall apply to the sorrowful Occasion of our meeting, and *that is*, to Mourn for them.

It has been the constant Practice of all civilized States, to pay a very great Regard to the Memory of Virtuous Princes, Heroes, and Patriots, which they have express'd in pompous Funerals, and excessive Lamentations; Insomuch that this high Respect often carried them to the sinful Extreme of Idolatry. And tho' Christianity restrains us from this Excess of Adoration, yet it forbids us not to mourn for the Loss of our Benefactors, or to indulge, within the Bounds of Decency, and a

future Hope, that tender Passion which is inseparable from our Humanity; It is a pious and just Return for the Blessings, we have enjoy'd under a wise and prosperous Administration, to carry our Respect beyond the Grave, and to retain a grateful Remembrance of those Virtues, which we may long feel the happy Effects of: Several Instances are recorded in Scripture of very great and solemn Mournings, which the Jews observ'd for those Kings, who were remarkably eminent for their extraordinary Piety and Zeal for the Glory of God: And how great the Loss of a good King is, Jeremiah in his Lamentations teaches us; *The Breath of our Nostils, the Anointed of the Lord was taken in their Pits, of whom we said, under his Shadow we shall live among the Heathen:* So that your meeting here this Day, under these publick Marks of Sorrow and Mourning, is perfectly agreeable to the Dictates both of Reason and Religion, as it discharges a just Debt of Gratitude to the precious Memory of our deceased QUEEN, and testifies the lively Sentiments of Grief, with which you are affected upon the Loss, that our Church and Nation have sustained, by the Fall of One of their Foundations; And our mournful Monarch by the Departure of the beloved Partner of his Joys and Cares: Many Years had the Kingdom flourish'd under their joint and auspicious Influence, till it pleased GOD, who is the King of Kings, to take to Himself one main Branch of our Delight, a Beautiful and Strong Pillar of the State, that he might translate her to a better Kingdom, and punish us for our Murmurs and Discontent in the midst of our Happiness, by depriving us of a considerable Cause and Promoter of it: And indeed what Judgments may we not expect for our Ingratitude to Almighty GOD, who hath abundantly bless'd us with Princes, that have Rul'd wisely and justly over us; *setting Peace in our*

Borders, and filling our Garners with all Manner of Stores, not only from the Produce of our own fruitful Fields, but by the Returns of Traffick from the most distant Parts of the Earth : But why do I say, expect Judgments ? Is not his Hand even now heavy upon us ? Have we not lost a Mother in Israel ? A QUEEN, who was a nursing Mother to our Church ? A QUEEN, whose early Indications of Wisdom and Piety, in the Prime of her Youth, had made her the Admiration of the Christian World ; who had even then laid such a Foundation of Faith & divine Knowledge, as could not be shaken with the strongest Temptations of Earthly Grandeur : Witness her refusal of the Imperial Diadem, when offer'd her by an Emperor of the present Age, upon the Terms of her embracing the Superstitions of the Romish Church ; and that Offer made her in the Bloom of her Life, when the dazzling Images of Pomp & Grandeur most forceably strike the Imagination, and are aptest to captivate the Heart ; at an Age when Honours appear most tempting, and with their strongest Allurements : yet even then did this Great and Good Princess in the Spirit of Moses, refuse to be called an Empress, esteeming the pure Worship of GOD, after the Manner of the Reform'd Church, greater Riches than all the Splendor & Treasures of the first Empire in Europe : And it is very remarkable, how GOD blessed her, as he did Solomon, in her prudent Choice ; and to that Wisdom, which she prefer'd to Empire, added Riches and Honour ; bestowing her on a Prince, who, for the Strength and Riches of his Kingdom, has no Superiour among the neighbouring Nations ; and thereby making her a Defender of the Faith in that Church, which is the chief Bulwark of the Protestant Religion, (whose Cause she had so nobly espous'd,) and the Glory of the Reformation ; and which hath most sensibly flourish'd and

rejoyc'd under the Favour and Influence of this Religious QUEEN.

Nor was our Royal Master insensible of the Blessing, he had obtain'd in the Partner of his Bed, in whom he found a Mind so richly stor'd with great and good Qualities, that he made her also the Partner of his Power : And with what Wisdom and Fidelity she executed that Important Trust, the daily Praises and Encomiums of all Orders and Ranks of Men, who happily experienc'd her wise and gracious Administration, loudly proclaim.

But her greatest and most studious Concern was for the Church of GOD, which she had reverenc'd from her Youth ; And with what Care and Judgment she acted in this great Work, let those learned and pious Prelates testify, who were promoted to their high Stations, thro' her Favour & Interest ; Men as eminent for their great Endowments and exemplary Lives, as for the Rank and Dignity, they now bear in the Church, of which they may emphatically be called the Pillars : For this Work indeed she was peculiarly qualify'd, being her self possess'd of an uncommon Share of Learning and Judgment, and an extraordinary Faculty of discerning Men of true Piety, and great Abilities.

Such was the publick Part, which she acted in *Church and State* ; nor is her Behaviour in her *Court, and Drawing Room* to be pass'd by in Silence ; There she was in a most true sense the Great Example and Ornament of her Sex, ever using the Authority of her High Station, and *Royal Person*, which had a majestick Dignity happily temper'd with an attractive Sweetness, and could have added Lustre to the most splendid *Attire*, in discountenancing the reigning extravagance of *Dress*, and Affectation of *foreign Modes*, by the

Modesty and Plainness of her own Garb; thereby endeavouring to introduce Frugality into private Families, and to recommend the Use of *British* Manufactures in her Court, to the great Comfort of the Industrious Artificer, and the general Benefit of all Ranks of People.

Here likewise she afforded the most perfect Lessons of Conjugal Duty and Parental Affection to the *Ladies* of her Court; Never was Royal Family more Bless'd in the Domestick Virtues of a Wife and Mother, than our *Sovereign* and his Offspring was in her's, nor Court in a more perfect living Pattern of those Virtues, than that of *Great Britain* was in our Deceased QUEEN.

As it had pleased GOD to make her the joyful Mother of many Children, so she gratefully receiv'd them as his Gifts, and made it her first Care to instill such solid Principles of Vertue and Religion into their tender Minds, as should hereafter make them active Instruments of his Glory, and the Nation's Felicity: And what Blessings may we not hope from her Royal Offspring, into whom she has thus transplanted her own Princely Virtues? Not only a flourishing Church, and Potent Kingdom of our own, but a Strong and Powerful Alliance with those Princes, who shall be esteemed worthy of the Daughters of the *British* Crown, and the Satisfaction of beholding the Neighbouring Nations made happy by the Vertues, which they shall receive from us in the *Royal Issue*.

Nor did She only busy herself in Promoting the publick Good of the Church and State in General; and the private Welfare of her own Royal Family; But the Bounty and Goodness of her Princely Mind was such, that no distinguishing Worth even

in the meanest of her Subjects came within her Observation without receiving some Marks of her Favour.

Thus did this Great and Good Queen fill up every Part of her Publick and Private Life; and thus did she run the race, which was set before her, rejoicing like the Sun in his Course, who, whilst by his Power and Influence he Guides and Directs the several Planets in their proper Orbits, and Governs the various Seasons of the Year, neglects not to shine upon the Poor Man's Globe, & warms and cherishes the lowly Cottager.

This Great and Amiable Character is a Subject which I could delight to dwell upon, and thereby for a while suspend our Sorrows for the publick Loss. And indeed, while we are tracing this good Queen through the various Scenes of her Life, she seems to be yet Living, and dispensing her Benefits among us. But the Time would fail me to do Justice to every shining Particular of her publick and private Character. Indeed it is a Task, which I am very unequal to, and shall therefore leave to be perfected by some Person better qualify'd for so great and delicate a Subject.

And now, let us pass from the Consideration of our present Calamity, and consider what Matter there is yet left for Joy and Thanksgiving: As it would be an unpardonable Insensibility, not to mourn for that precious Life, which is taken away, so it would be no less ungrateful to our merciful GOD, not to be thankful for that more precious Life, which is continued to us.

It has pleas'd GOD to take from our Royal Master the beloved and constant Companion of his Life, the Joy of his Heart, and the Delight of

his Eyes ; for this *his Heart is faint, and Tears are upon his Cheeks ; He setteth desolate,* and hath none, who can afford him Comfort ; none but the Almighty GOD of *Jacob*, who is his Help. Let us then jointly Endeavour to alleviate his Sorrows, by ardently praying the good GOD, who is a never failing Support to the Afflicted, to Comfort the Royal Mourner ; That he would give him a double Portion of his Wisdom and Favour, for the Loss of a faithful Counsellor, and the dear Object of his Love : Above all, that He *would grant the KING a long Life* : And when his precious Breath shall go forth, and his earthly Tabernacle shall be dissolved, that he would Crown him with *Salvation* in his better Part, and let him reign in that City, which hath *Foundations, whose Builder and Maker is GOD* : And GOD grant that there may never be wanting Princes of his Family, and of the *true Catholick Faith*, to sit upon his Throne, and continue the Blessings of his Reign to after Ages.

F I N I S.

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none, who can afford him Comfort; none but the
Almighty GOD of Jacob, who is his Help. Let
us then jointly Beseech you to alleviate his Sorrows,
by ardently praying the good GOD, who is a
never failing Support to the Afflicted, to Comfort
the Royal Mourner; That he would give him a
double Portion of his Wisdom and Favour, for the
Loss of a faithful Counsellor, and the dear Object
of his Love: Above all, that He would grant the
King a new Life: And when his precious Breath
shall go forth, and his Tabernacle shall be
dissolved, that he would grow him with Salva-
tion in his better Part, and let him reign in that
City, which hath Favour, whose Builder and
Maker is GOD: And GOD grant that there may
never be wanting Princes of his Family, and of the
true Catholic Faith, to sit upon his Throne, and
continue the Blessings of his Reign to after Ages.



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